

ture and his great concern for the people who had been purchased with so great a price. Submitted in the spirit of love to those whom the Holy Ghost has made overseers of his flock. "And now, brethren, we commend you to God, and to the work of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified,"

PLEASE REMEMBER.

In reporting marriages and deaths, please do not forget to state *where* such marriages and deaths took place. This is very important as the announcement of a marriage without giving the place where it occurred, is not a matter of news. Many of our older brethren and sisters who are well acquainted throughout the brotherhood would often be able to recognize the names of the persons, if the place were given. Please do not overlook this matter. "At the home of the bride's parents," without giving the address, is not a very intelligent expression. These remarks also apply to contributors to the paper. Unless your name is familiar to the brotherhood, give your postoffice address at the close of your article.

HOW TO TREAT HIM.

It would seem like casting "pearls before swine" to argue the question of Christianity with such men as Colonel Ingersoll. The most convincing and unanswerable argument for such men is the effect of Christianity upon social life, the home, the nation and civilization. Mr. Moody, the great evangelist was about right when he said:

Should Colonel Ingersoll and I discuss Christianity we would not succeed in changing each other's opinions, and we would be no better than when we began. I never discuss. I am praying for his conversion. Why shouldn't he be converted? He is a better man than Saul of Tarsus was. He would not have stood by and seen Stephen stoned as Saul of Tarsus did. What Ingersoll needs is a revelation, such as the pagan of old had. It may come. I pray so. I understand he is a moral man, an excellent husband and father, and, as I intimated, I respect a hater of shams. But he is an infidel, and infidelity is a menace to family life. There would not be 25,000 divorces a year in this country if the parties to them did not think there was no moral law binding them. Divorce is a fearful wrong, except on grounds of infidelity. If a husband is false to his marriage vows I advise the wife to secure a divorce. As to the effect of infidelity on family characteristics, there is comfort in the fact that every third generation runs out. Colonel Ingersoll's father was a Christian. His son owes much to Christianity. If the world were peopled with Ingersolls—that is, with infidels—I don't believe Colonel Ingersoll himself would like it. I believe he indorses and welcomes the effects of real Chris-

tianity. But imagine atheism generally prevalent. What would be the strength of marital ties? What would there be to restrain a man from doing away with his own life?

A LESSON IN THE SCHOOL OF PRAYER.

It is a lamentable fact that we do not spend as much time in the school of prayer as the development of our spiritual nature requires. The disciples requested Jesus to teach them how to pray, when to pray and for what to pray. There is but one school where we can learn to pray as we ought, and that is the school of Christ. "Learn of me," Jesus said. He spent much time in secret prayer; weary and worn with the day's toil, he went up into the mountain away from the noise and turmoil of the business world, to hold communion with his Father. O that we could realize the power there is in a quiet hour with God. Touching on this subject Andrew Murray has the following beautiful words which our readers will appreciate:

Give God his place. Begin in your prayer. The power of prayer depends almost entirely upon my apprehension of who it is with whom I speak. Take time and get a sight of this great God in his power, in his love, in his nearness, waiting to bless you. Before and everything, take time ere you pray to value the glory and presence of God. What a wonderful thing our church services and conventions would be if all the worshippers were waiting upon God, determined to let God have his place! I cannot fully give God his place upon the throne; for I cannot realize what that place is. But God will increasingly reveal himself and the place he holds. I know about the sun because I see its light. No philosopher could have told me about the sun if the sun did not shine. No power of mediation and thought can grasp the presence of God. Be quiet, and trust, and rest, and the everlasting God will shine into your hearts and will reveal himself.

Personal Mention.

Brother Furry preached four sermons at New Troy, Michigan, during the late revival there.

Brother Grube, of Auburn, Ind., reports five accessions as the result of a meeting held by Brother Wirick.

Our readers will be pleased to hear once more from Sister Grossnickle. Her contributions to these columns are greatly missed. We should be glad to have our sisters contribute more regularly to the church paper.

On last Sabbath, May 16, just before communion services, Brother Kiefer, of the Fair Haven church, administered Christian baptism to a young lady.

Brother Jacobs of Homerville, reports seven accessions by baptism, prior to communion services, Saturday, May 15. Five of these were reported as converts last winter, baptism having been delayed until now.

In this issue appears a very encouraging report from Brother Hazlett, New Troy, Mich. Thirteen accessions. We are pleased to learn of this revival work in Michigan. Brother Hazlett is doing a good work.

We are in receipt of a letter from brother D. W. Furry, in which he encloses an outline of some of his plans and methods of work. These show him to be not only a busy pastor, but a systematic worker. Comments next week.

We thank our brethren and sisters for the words of cheer and good wishes that frequently accompany business matters sent to this office. The latest are from brother Thomas Gibson, Dos Palos, Calif., and from Sister Younce, Ft. Collins, Col., both of whom sent us money for their own subscriptions and for others. Your words of encouragement are much appreciated and we thank you for them. They do us good. God bless you all.

Early on Sabbath morning we left for the Fair Haven church where we attended Sabbath-school at 9 o'clock and preached at 10:30. In the evening of the same day we had the pleasure of enjoying the observance of the holy ordinances of God's house with the brethren and sisters of this place. Here we met brother P. J. Brown who, tho up in years, is holding his own remarkably well, not only physically but intellectually as well, and of course spiritually we trust more than holding his own. We were pleased to learn that he expects to attend our State Conference at Williamstown, June 15. We also met Brother Jacobs, pastor of the Homerville church. During our short stay we enjoyed the hospitality of brother and sister D. J. Miller's home; also that of brother and sister Wm. Kiefer. They have our thanks for their many kindnesses.

PRACTICAL CHARITY.

Not all hungry and homeless men are ready to chop for a meal and for shelter, but it appears that as many as five hundred self-respecting individuals have in the last two months obtained food and lodgings cutting wood at the Olive Tree Inn, a lodging house connected with the Calvary Episcopal church. Seven hundred dollars worth of wood has been sold, but it appears that the supply of cut wood is beginning to exceed the demand, and the rector of Calvary church, Dr. Park, accordingly appeals to all people who believe in work that does not pauperize the beneficiaries to purchase the output of the institution. The Charity Organization Society has a similar "charity wood-yard," which it calls the Wayfarer's Lodge, where a like condition of plethora in products exists. Enterprises such as these wood yards represent a very Christian style of philanthropy, and a practical kind, too, provided that the public cooperate in the work by furnishing a market for the wares. In well considered commercial lines of this character it may be that pure religion and undefiled can discover some of its best opportunities for the exercise of a systematic liberality.